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Milltown Lutheran Breaks Ground For New Parish House



These are the heads of the organizations of Milltown Lutheran Church, Milltown, Wis., with the pastor, the A. E. Neve, at ground-breaking service.

Sunday, September 16, Milltown Lutheran Church broke ground for their new parish hall. Participating in the actual ground-breaking ceremony were Arnold Joranson, chairman of the Building Committee, Fred Nelson, president of the congregation, Eddie Lindvig, one of the six living charter members, and representatives of the 21 Sunday School classes of the church.

The new parish hall is to be a 65 ft. by 33 ft. two-story building above grade. It will provide 10 new classrooms, a pastor's study, a secretary's office and a youth room complete with a kitchenette and fireplace. The fireplace is a memorial gift of Mrs. Art Andersen in memory of

her late husband, Art Anderson. The parish hall lies parallel with the present church and is connected to the rear of the church by a breezeway.

From bids received the building is estimated to cost \$47,000. A new hot water heating plant to heat both church and parish hall is included in the plans. Remodeling of the present kitchen is also planned. The congregation has already raised \$30,000 in cash and pledges and has \$23,000 of this in cash. We look forward to the time when we can use our new building to relieve the overcrowding and congestion caused by over 230 pupils in our present facilities.

News and Notes

Pastors of the UELC are invited to join ALC pastors of the Central District who will meet for their Fall Pastors' Conference at Dana College on October 30, at 9:50 A.M. Dr. George Schultz, ALC Stewardship Secretary, will speak at Chapel and lead a stewardship workshop. Morning and afternoon sessions will be on the Dana campus; the meetings continue Tuesday evening and Wednesday at American Lutheran Church, 42nd and Boyd, Omaha, Nebr.

A CANADIAN NURSE GOES TO INDIA

By V. Bagger

The commissioning of Miss Ann Elizabeth Jorgensen to service in India under the Board of Santal Mission took place Sunday afternoon, September 30, in Our Savior's Lutheran Church, Hussar Alberta, not far from Betty Ann's home. It was a great day for Miss Jorgensen and for the congregation. After several cold and rainy days, Sunday came with beautiful fall weather and brought friends from Calgary, Standard, Olds, Tilley and other churches. In the festively decorated church every seat was taken when the service began.

The service was conducted by the local minister, Pastor Einer Olsen. After the singing of the opening hymn, "Hail to the Brightness," and the reading of the Epistle lesson, I John 3:1-8, Pastor Olsen welcomed the many guests including the assisting pastors: Peter Rasmussen (Pastor Emeritus); A. N. Morck, District President; Gordon Miller, Wayne; Jerrold Elling, Calgary; and Victor Bagger, Brush, Colorado (Officiating for Pastor Henry N. Hansen, Chairman of the Santal Committee, who was unable to come). Pastor Olsen read greetings from the President of the Synod, Pastor William Larsen, Blair, Nebraska, and from the Secretary of the Santal Mission, Pastor M. C. Dixen, Minneapolis. He also read greetings from a large number of friends who had known Betty Ann through the years.

After the singing of an anthem,

"Yielded to Thee," Pastor Morck brought the first message, using as his text Matt. 9:35-38. He reminded the members of the three great days in the short life of this home mission congregation: the founding of the congregation; the building of the sanctuary; and now the commissioning of a foreign missionary from its midst.

The guest speaker for the occasion, Pastor Peter Rasmussen, spoke to the new missionary, whom he had both baptized and confirmed in the Wayne Church. He recalled Mary's song of praise as recorded in Luke the first chapter, and told of another young nurse sent out as a missionary some years ago, who had turned toward the congregation saying, "I promise you to be faithful." During the years she kept that promise. He closed his inspiring message by giving Betty Ann a special greeting from Isaiah 41:10: "Fear not, for I am with you."

Pastor Victor Bagger then proceeded with the commissioning service. There were appropriate readings and the laying on of hands by the six ministers present. It was a happy, well-prepared and inspired missionary candidate who responded and gave her solemn promise before God and the congregation to serve faithfully among the lepers of India, to which God had called her. Then the church choir very appropriately sang: "Consecration."

A love offering to Betty Ann was received as the friends sang the closing hymn. This service will long be remembered by all who attended. Nor shall we forget Pastor and Mrs. Olsen and their faithful congregation who so wonderfully prepared for the day. They were perfect hosts to the largest crowd that had ever assembled in Our Savior's Church. After the service the ladies served refreshments in the basement.

May the Lord bless this pioneer church in its "uphill" work on the plains of West Canada to the glory of His Name.

Brooklyn, N. Y. Sunday, October 7th, an installation service was held in Salem Church, Brooklyn, New York, at which service Dr. Hans C. Jersild was installed as pastor of the church. The installation was conducted by the

Rev. Elmer W. Anderson, President of the Atlantic District. After the service an excellent dinner was served in the Church Parlors by the ladies of the church. Approximately 140 persons attended the dinner. Among those present were Professor Jersild of Columbia University, brother of Dr. Jersild, and many clergymen from neighboring churches. Greetings were received from His Excellency Henrich Kauffmann, Ambassador of Denmark to the United States; the Honorable Eyvind Bartels, Consul General of Denmark in New York; Bishop S. Hoffmeyer of Aarhus, Denmark; and Dr. Epling Reinartz, President of the National Lutheran Council. A festive spirit prevailed, and there were many cordial speeches of welcome by Rev. Anderson, the visiting clergymen, Professor Jersild and members of the congregation. In the course of the program a beautiful poem, entitled "Welcome," written in honor of Dr. Jersild, was read by Miss Ida Johnson, welcomed by her.

The program concluded with warm and appreciative speech of thanks by Dr. Jersild. Both Dr. Jersild and Mrs. Jersild already seem acclimated to Brooklyn and happy in their new field of work.

Pastor Norlan Hanson of Owatonna, Minnesota, has accepted the call from St. Mark's Lutheran in Hoffman Heights, and he will be moving to his new charge shortly after January 1.

Rally Day in Sunday School brought a record attendance at St. Mark's with 349 present. A total of twenty-five classes was set up. Our organization for 4th, 5th, and 6th graders, JUNIOR MISSIONS, meets twice a month and has been growing well with more than twenty-five registered.

Reedley, California, Ebenezer Lutheran Church, C. I. Lund, Pastor, has recently voted the purchase of a five-acre block of land to be used for a new church site. This land lies adjacent to the city limits in an area now being subdivided for new homesites and one-half mile from the main campus of the Reedley State College. The motion which made this possible also included provisions for the extension of the present Parish Hall in order to provide immediate relief.

(Continued on page 15)

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Editorials and Comments

RURAL PEOPLE AND CHURCH GOING

A great majority of the people in rural areas of Missouri don't go to church, according to a report presented at the National Convocation on the Church in Town and Country at St. Louis, Mo.

The study was based on a study conducted over the past four years by the University of Missouri's department of sociology.

Less than a fourth of rural Missourians attend Sunday services on an average Sunday.

Rural churches often are located badly, miles from potential parishioners.

Rural clergymen earn incomes far below national averages, and ministers of the small "sect" churches live on a virtual poverty level.

Findings of the survey were presented to more than 100 Protestant rural life leaders attending the convocation by Dr. Lawrence Hepple, rural sociologist of the University of Missouri. The study was carried out with the cooperation of the Bible College of Missouri, Columbia, and the Rockefeller Foundation. It covered 505 rural churches and 345 clergymen in six sample areas.

While only 23.1 per cent of all rural people in the state go to church, the survey showed, the attendance of church members is 58.6 per 100. And small "sect" churches are attended by twice as many members as those of the established denominations.

Sunday school attendance is only 19.2 per cent of the rural population.

The average cash salary of rural ministers in Missouri was found to be \$1,591 per year. Pastors of established denominations received \$1,812, as compared with \$1,071 for those of the sects.

The total average income, including salary and funds from other sources, was \$2,705 per year.

The report also showed that Missouri rural clergymen travel an average of 10,000 miles a year, but only 17.7 per cent get a travel allowance; 60 per cent do not get vacation; and 16.2 per cent do not have life insurance or a retirement program.

CODE FOR TEENAGERS

A code to guide the social conduct of Minnesota's teenagers has been developed by Gov. Orville Freeman's advisory council on children and youth.

The code, which covers such topics as dating, hours, parties, drinking, smoking and driving, has been mailed to some 3,700 PTA and school personnel, student councils and youth groups.

Gov. Freeman said city or area social codes have been successfully instituted but this is the first state to institute a statewide code.

"This suggested code, if used as intended throughout the state, can help solve many of the problems facing youth and parents," the governor said.

Judge Theodore B. Knudson, chairman of the advisory council, explained that the code is designed as a model from which communities may formulate their own codes in accordance with their needs.

The code is in two sections, one dealing with conduct of junior high school age youths, the other for those of senior high school age.

It embodies a schedule of suggested hours for ending various types of teenage social functions, together with points on what may be considered a reasonable amount of time for getting home from such functions.

The code lists standards for home entertaining, among them that a parent or responsible adult should be on hand at all events of this type but should allow an agreeable measure of privacy to parties. It also recommends planned entertainment for all parties.

It encourages double dating, use of the home for dates and appropriate dress on dates.

Driving should be done only in compliance with state license laws and by young persons whose ability and attitude are satisfactory, the code continues. It urges trained driver instruction.

On the question of drinking, the code states that no one has a moral or legal right to serve alcoholic beverages to other persons' children.

It notes that state law forbids sale of cigarettes and tobacco to persons under 18.

The code aims not only to provide parents with an answer to "everybody does it," but to protect children from unreasonable standards, it explains.

Church News from here and there

LUTHERAN MISSION IN INDIA TURNS OVER RESPONSIBILITY TO NATIVE CHURCH

Blue Island, Ill.—A missionary of the American Lutheran Church in India said here that responsibility for operating the denomination's mission work there is being gradually turned over to the native Church.

Dr. Carl Oberdorfer said that after two years all institutions on the India field formerly administered by the ALC Foreign Mission Board will be handed over completely to the South Andhra Lutheran Church.

He addressed the 14th biennial convention of the ALC.

"I am glad to report, too," Dr. Oberdorfer said, "that this plan was advanced by the missionaries before the Indian Church asked for it. During the last two years no missionary on our field has accepted a high office in the Church. We have insisted that these offices be filled by the Indians."

The missionary added that when he goes back to India after his furlough he will receive his assignment from the Indian Church and not from the mission board.

The eleven-year-old South Andhra Lutheran Church, a product of the ALC's foreign mission program, has 15,500 members.

LUTHERANS TO OPEN MISSION FIELD IN ETHIOPIA

Blue Island, Ill.—Opening of a mission field in Ethiopia was approved by the American Lutheran Church at its 14th biennial convention here. The denomination currently has fields in India and New Guinea.

Dr. Theodore P. Fricke, executive secretary of the ALC board of foreign missions, told the delegates that Emperor Haile Selassie is kindly disposed to missions.

He said the Church plans to begin its work in the Wallo Province where the emperor's son, the Crown Prince, is the ruler. The prince has pledged full cooperation with the ALC in its work there, Dr. Fricke said.

The missions executive made an urgent plea for doctors, nurses, dentists and pharmacists to offer their service in New Guinea. He said the Church's work there is facing an

emergency situation because of the shortage of medical personnel.

Lutheran work has been carried on in New Guinea for 70 years. The mission there is said to be the largest single mission in the South Pacific. Last February, the 150,000 baptized members of the mission organized the Evangelical Lutheran Church of New Guinea.

Dr. Frick said the mission is about to open a 500-bed tuberculosis hospital built by a team of volunteer members of the Luther League in the United States who went to New Guinea for a two-year term.

EDITORS FIND RELIGIOUS NEWS GAINING, POLICE BEAT DECLINING

The emergence of religious news as an important phase of daily newspaper reporting and the decline of police reporting as the major source of printed news were noted at Lexington, Ky. during the Southern regional meeting of the Catholic Press Association.

At a panel discussion on "The Church and the Daily Press," Norman Isaacs, managing editor of the Louisville Times, said that during his early days with the paper the police beat was the No. 1 source of news and religious news was of little-recognized importance.

He said that religious news today is considered a secondary beat, "unfortunately," and the police beat no longer is the principal source of news.

Russell Rice, religious news editor of the Lexington Leader, noted that religious news during the past few years has risen from a "fifth-place beat" to a secondary one. He said more editors daily are recognizing the importance of religious news.

The third panelist was Hal Metzger, Kentucky correspondent of the Cincinnati Enquirer.

The secular press representatives complained that the Catholic press has a tendency to "regard itself as proprietary owner of news having to do with Church activities."

They told the Catholic press delegates that daily newspapers and newspaper services should be given news on an "equal release" basis and not have

to "play second fiddle" to religious publications.

"The daily press serves the community," Mr. Isaacs said. "If Church is interested in letting total community know of its action the general press would seem to be an important arm of the Church."

The panel noted that "dealing with the Catholic Church is rather delicate," adding that the daily press "doesn't have this problem with other groups . . . other churches are more publicity conscious."

Mr. Isaacs conceded that the daily press "is not perfect," but said it is "a constantly improving organism."

"Perhaps when it comes to coverage of religious news, we fall short," he said.

LUTHERAN HEAD CALLS FOR PARTICIPATION IN POLITICS

Blue Island, Ill. (RNS)—Dr. Henry F. Schuh, president of the American Lutheran Church, called upon Lutherans to reverse their past tendency of shunning political office and take an active part in governmental affairs.

He spoke on the theme, "Christians Are Responsible Citizens," at the opening service of the denomination's 14th biennial convention here.

As a citizen of the world," he said, "the Christian has a responsibility to his fellow man, particularly in the area of government."

Dr. Schuh used as his text the passage from the Sermon on the Mount referring to Christians as the salt of the earth and the light of the world.

"It's about time that Lutherans stop being the salt of the earth and stop hiding their light under a bushel," he said.

"Unfortunately, there are too many Christians who fail to think of themselves as salt. They prefer to be saints and so withdraw from the problems of the world and the operation of government. They complain about the world, the state, their civic obligations but do nothing about them. Salt only serves its purpose when its characteristics are used."

He said Lutherans should be engaged in government and concerned with governmental problems."

"There is no excuse for a Christian to withdraw from these duties of responsible citizenship," he asserted. "Christians should be in the forefront in the paying of taxes, in the application of Christian virtues to civic life."

in voting and in assuming all civic duties."

the convention's first business session, Dr. Schuh was elected to his third term as president. Ordinarily, a presidential term is six years but in the American Lutheran Church participating a merger with the Evangelical Lutheran Church and the United Evangelical Lutheran Church, a new term will expire at the time the merger, scheduled for 1960.

Dr. Schuh was presented with a check for \$2,500 in honor of his 25th year of service to the ALC. From 1931 to 1950 he was the Church's director of Stewardship and Finance. He was also president in 1950.

AVERAGE NEGRO TENANT

Negro families have more children than young people in them than the average American family. This is not only a Negro problem, but a national problem. Our nation's schools and churches must take care of these children. We are now giving these children four grades less education than white children. We keep them out of school to chop and pick cotton. Or they are kept at home by their parents to help increase the family income.

The Rural Church Department at

Drew Seminary, Madison, N. J., visited 1542 Negro homes in 12 Southern counties. The average Negro tenant lives in a house with less than four rooms. Two-thirds of these houses are unpainted. The average home has 18 books. There are nearly twice as many children here as in the average American family. Their parents have completed the 7th grade. Tenant parents are only 5th graders. The ten-

ant cultivates a half-sized farm and gets half the crop.

Negro churches are being organized now only one-third as fast as they were 20 years ago.

The results of this study will be sent to anyone upon request. Please send 40 cents for postage and handling charges. This study covers 102 pages and the data was collected by personal visits to 1542 Negro homes.

THE LIVING WORD

By Luther A. Weigle

"Apparently" and "evidently"

Both "apparently" and "evidently" were originally strong words referring to sight. They meant visibly, manifestly, clearly, plainly, distinctly. But usage has weakened both words, so that "apparently" may now mean seemingly, and "evidently" is more often used in cases of inference than with respect to matters of sight.

In Shakespeare's *Comedy of Errors* (IV, 1, 78) Angelo angrily orders:

"arrest him, officer. I would not spare my brother in this case, If he should scorn me so apparently."

Hobbes, in *Government and Society* (1651) refers to "the prophets, who saw not God apparently like unto Moses."

But the statement that God "ap-

parently" spoke to Moses (Numbers 12:8) means to most people today that He only seemed to do so. The Revised Standard Version translates the verse: "With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord."

The statement about Cornelius, "He saw in a vision evidently about the ninth hour of the day an angel of God coming in" (Acts 10:3), is re-phrased by RSV to read: "About the ninth hour of the day he saw clearly in a vision an angel of God coming in."

In Galatians 3:1, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you" is now re-worded: "before whose eyes Jesus Christ was publicly portrayed as crucified."

ALC Offers Fellowship to All Lutheran Bodies

The American Lutheran Church has opened the door to fellowship with all Lutherans.

The action was taken at the 900,000-member denomination's 14th biennial convention at Blue Island, Ill. The Church extended "the hand of fellowship" to any Lutheran group that meets certain standards of doctrine and practice.

Two resolutions on the subject were adopted by unanimous voice vote of the 195 delegates. The first establishes the broad principle of fellowship which will be extended to all Lutheran church bodies, the second implements this principle on the local level.

The first resolution calls for fellowship with all "who fully adhere to the Word of God and the Confessions of the Lutheran Church" and "whose official declarations and congregational practice testify to their loyalty to the Word of God and the Lutheran Confessions."

The second resolution provides that wherever confessions and pastors of the ALC find they are "mutually agreed in confession and practice" with congregations and pastors of other Lutheran church bodies they may in good conscience practice fellowship both in worship and work."

Chiefly, this means that pastors of the churches involved may exchange pulpits and that members of the one congregation may receive Holy Communion at the other.

The resolution enunciating the broad principle of fellowship was described as a "marked advance" over the ALC's previous statement on the subject, while the implementing action, according to Dr. Henry F. Schuh, president of the Church, "simply brings our resolutions up to our practice."

Dr. Schuh told the delegates that a somewhat similar statement pertaining to fellowship was adopted several years ago by the million-member Evangelical Lutheran Church.

The ALC, ELC and the United Evangelical Lutheran Church are engaged in union negotiations that are expected to result in a merger in 1960. At that time, all inter-church relations of the separate bodies will terminate as the New Church will determine its own relationships with other Lutheran as well as interdenominational groups.

I'll Tell You Why I AM A PROTESTANT

By Ross H. Stover

ST. PAUL'S PICTURE OF THE IDEAL CHRISTIAN

Finally, my brethren, be strong in the Lord, and in the power of his might Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

—Ephesians 6:11-17

A true Protestant is an active soldier in Christ's Army, an army which is not so much mobilized as nobilized. Forward he goes to evangelize the world and to protest against unrighteousness wherever it is embedded.

The Protestant Church was born 1900 years ago. It is the old Apostolic Church. It is the true Christian Church founded by our Lord Jesus Christ.

Today in a world of almost 700,000,000 Christians there are 206,900,000 Protestants, 331,500,000 Roman Catholics, and 144,000,000 Greek Catholics.

In America there are 51,068,875 Protestants, and 20,609,302 Roman Catholics.

In Philadelphia there is a Protestant population of 1,200,000, and a Roman Catholic population of 500,000.

Our heritage is so rich, our responsibility so great, that it is well for us to make appraisal of our Protestant faith. Certainly an appraisal will awaken us to the danger of reverting to the Church of the Middle Ages or of losing our strength in the flattening processes of "Modernism."

Our brief study will also cause you to observe that the Protestant Church is not so much divided as her critics describe her. She is not only one in preaching Christ and His love and His righteousness, but also in many other factors and doctrines which weld us together. Our unity is in character and life rather than in a visible head. This very fact helps to make our Church the Christian Church of the ages.

Dr. Ross H. Stover, well known pastor of Mes. Lutheran, "The Friendly Church," Philadelphia, gave permission to reprint his booklet on "I'll Tell You Why I Am a Protestant." His answer is clear, Biblical and to the point.

MY FIRST REASON

The Bible is the Protestant's Sole Authority

For the first five hundred years, the Bible was the sole authority of the entire Christian Church. Due to that the Church ran a rather straight course. She was independent. ONE CHURCH.

Then pomp and glory and vain leadership entered church history. Traditions, which had not their source in the Word of God but which were "man-made" by church assemblies, were added and given an equal authority with the Bible. This addition of a "plus" authority soon caused darkness and trouble. Ultimately the pope assumed to speak with authority, placing his decrees on an equal basis with God's Word, the Bible.

Let me give you some instances of man-made doctrine. In 590 A.D., Pope Gregory developed the doctrine of Purgatory. That was about 600 years after Christ's founding of the Church. In 800 A.D., Radbertus formulated the miracle theory of the Lord's Supper. In 853 A.D., indulgences were introduced. In 993 A.D., the worship of saints began. In 1070 A.D. came the decrees for celibacy, good works, and priestly forgiveness. In 1170 A.D. the cup was withheld from the laity. Even though our Lord said: "This is my body; this is my blood, drink ye all of it" (all of you drink it), still a pope felt that he had the authority to decide that only priests could partake of the wine. In 1854, the Immaculate Conception became a doctrine—that the Virgin Mary was preserved free from all stain of original sin. In 1950, Pope Pius XII proclaimed the Assumption of Mary—that she never died, but was taken to heaven bodily. The "plus" authority outside of the Bible was working ruin. It was an authority of human wisdom, which caused the water of superstition to run deep. By the way, it has been the "plus" authority which has brought forth Mormonism. The "Gold Plates" supposedly found by Joseph Smith furnished the added authority. Christian Science has that added authority in Mary Baker Eddy's writings. Russellism, which has changed its name two or three times, has the "plus" authority of Pastor Russell. And so with Spiritualism. The only "minus" can be found in what is called "Modernism" for seemingly instead of adding any authority, it has subtracted from the Bible's authority.

The whole Word of God is our authority. The thirty-nine books of the Old Testament and the twenty-seven books of the New Testament, sixty-six books in all, are God-filled pages. We believe that the Old Testament in its original Hebrew and the New Testament in its original Greek were inspired by God and are infallible. If there are any errors in the approximately 810,690 words, or 31,175 verses, or 1,189 chapters of the English translations, it is only because of man's inability to translate the original Bible correctly.

Every student of the Bible marvels at the fact that thirty-six of the world's greatest writers could write over a period of sixteen centuries and give us sixty-six books which

a perfect harmony. Certainly the Bible gives us the answer in the words, "Holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21).

contains the latest news, the oldest news, and, thanks to God, the correct news. And, this news tells us correctly what the aspiring heart yearns for. Christians are regenerated spiritually when their faith is built upon God's Word. We may not add, that American inheritances are great because our forefathers came to these shores with the Bible in their arms? Its worth has been proved. The necessary condition today is that it be preached and practiced. A little man can understand God's voice in it, and yet the greatest scholars cannot fathom its depths.

Protestants accept the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Augsburg Confession. However, these are but summaries of the doctrines taught in the Bible and in no way additions to it. The Bible is our rule of faith and practice. It is the Magna Charta of our

MY SECOND REASON

The Protestant Church is the Original

Church Founded by the Lord Jesus Christ

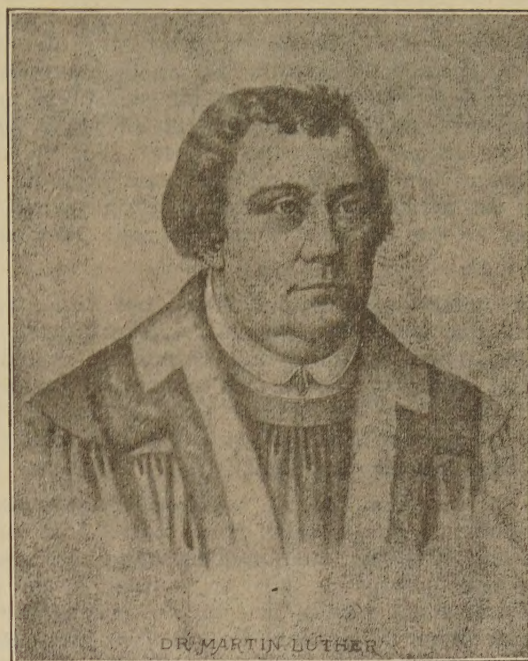
It is true that in 1529 the name "Protestant" was given to a movement represented by certain princes who protested against pronouncements of the Roman Catholic Church. It is also true that an organization known as the Protestant Church came into being in the early sixteenth century when Martin Luther, the outstanding figure of the Reformation, was used by God to rescue the Christian Church from the debris of tradition, false doctrine, and corrupt practices. But in no way do these facts mean that the Protestant Church is but a hundred and twelve years old.

Let me tell you the story. Nineteen hundred years ago the Lord Jesus Christ founded the Christian Church. For hundreds of years the Church was one; one in Christ, with the Scriptures as its sole authority. About two hundred years after Christ lived on earth, the Roman Catholic Church, as it is known, began to take form.

Men entered the traditions, in which the Roman Church considered herself superior. She claimed that Peter was the first pope. From him it has endeavored to name an unbroken line of popes. Pomp and glory and abuses crept into the Church. The decrees which I have named became the traditions of the Church. The pope was declared the representative of Christ on earth, the temporal as well as the spiritual ruler, infallible in his ex-cathedra utterances. That line brought the Church squarely into politics, and, in this day, the Roman Catholic Church is a political as well as a spiritual organization. This can be seen when we compare certain Catholic countries, and the Catholic parishes in other countries. And all of this, even though our Lord Jesus said: "My kingdom is not of this world."

Even through the centuries there were always Christians who were continually protesting against these abuses, false doctrines, and the corruption inside and outside of the Church.

When Luther did not want to separate from the body then known as the Roman Catholic Church. He wanted to reform it, to get out from it the false doctrines which were entirely contrary to the teachings of Jesus. However, those in authority continually tried to silence him, and had he not been kid-



napped by his friends, they would have murdered him. The pope finally issued a bull of excommunication, which Luther immediately burned in the presence of his followers, declaring that it was impossible for the pope to excommunicate him from the real Church of Jesus Christ.

And so the Church separated, one part continuing the name Roman Catholic Church, the other taking the name handed to them in derision by their enemies—Protestant Church. One body was no older than the other; both went back to Apostolic days. However, when Luther followed the Bible only as his sole authority, God, through him, restored the old Apostolic Church as it was created by our Lord Jesus Christ. If I did not believe that the Protestant Church is the Church founded by Jesus 1900 years ago, I would not belong to it for a minute. The Protestant Church is the true Christian Church.

MY THIRD REASON

The Heart of Protestantism is Justification by Faith

In Acts, we read: "They that were scattered abroad, went everywhere preaching the word." They knew nothing about indulgences, worship of saints, "priestly" forgiveness, celibacy, or the infallibility of the pope, for there was no pope. They went forth preaching Jesus Christ as the Saviour of the world. Their theme was that which was resurrected 1500 years later by Luther: "The just shall live by faith."

That thought is not generally understood even in our day. The Bible teaches that a man has no part at all in his salvation except to repent and believe (Mark 1:15). God alone saves us—saves us entirely. Perhaps this story will help reveal the thought:

A minister, with a group of people, was going through a mine. A certain man of the company said that he could never understand how God could save us without any

works on our part. Surely, we must do something to be saved. Just then the company entered the elevator and came to the surface. "There you are," said the minister. "Saved by grace is like coming up on that elevator. What did you do to come up?" asked the minister. "Why, nothing," answered the man; "I just got into the elevator, stood still, and up we came." "That's the answer," said the minister. "The elevator brought you up. You merely got in. And all that you can do about being saved is to repent and believe. God does all the saving." "Oh! exclaimed the man, "now I see it."

Luther, before he fully understood the Bible truth, believed the doctrine of the Roman Catholic Church, that he was being saved by grace and works. He would lie in his cell for days, starving himself, endeavoring to save himself by works. He was almost beside himself when his superior whispered into his ear: "The just shall live by faith." That brought the light.

When he was climbing the so-called "Pilate's Staircase" in Rome, kissing each step as he ascended, God whispered into his ear. "The just shall live by faith." He descended, realizing how foolish was such an exercise in the light of God's Word which teaches that all our merits are in Jesus Christ. When Jesus hung on Calvary's cross He cried, "It is finished." There He completed our salvation. Through our belief in Him and our lives of Christian worship and service we claim His salvation.

If you do not believe that Jesus saves you entirely, but that you are partly saved by what you do, then, of course, you will go on pilgrimages, climb Pilate's Staircase, have Masses said, do penance, or impose pain upon yourself. **These things were unknown to Christians in Jesus' time.**

But you ask: "Do not good works enter into the Christian activity of the Protestant Church?" Yes, indeed. "Faith without works is dead." Your good works are a proof that you are a Christian. When Christ comes into your life, you begin to live and to love. Christian life and love have founded missions, churches, hospitals and institutions. God has done so much for you that for gratitude's sake you must do good. You try to live a holy life because your body has become the temple of the Holy Spirit. However, all these things are far different from doing them to save yourself. Christ died **once** for **all** your sins. He drank **all** the dregs from the cup of condemning sin. You do not work for merits, for all of your merits are in Him. I am a Protestant because I believe "the just shall live by faith."

MY FOURTH REASON

The Priesthood of Believers

As a minister of the Gospel, I listen to many people confess their sins, but I do not stand between the sinner and God. I am one of God's guides and an instructor in His Word. After listening to a confession I repeat to the one confessing: "As a Minister of the Church of Christ and by His authority, I declare unto you who do believe in Him, that He forgives you your sins." To me it would be blasphemy to say: "I forgive you your sins." Only God can forgive sins. God hears you directly. A minister only guides you in your confession.

Matthew 16:18—"Thou art Peter, and upon this rock I will build my church." Reading that one verse in the English translation, one would rather think that Christ founded His Church upon Peter. However, when one reads the verse in Greek, a difference is seen: In Greek it would be,

"Thou art Petros and upon this petra I will build a Church." "Petros," that is, one stone or a piece of rock, "petra," that is, the entire rock formation. Just as soon as one gets a view of the text in Greek, there stands the entire truth of the Church's real foundation, given in Ephesians 2:20,—**"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."** You see, the Church was never founded upon Peter. Nor did Christ ever make him the first pope, nor representative upon earth. Peter never claimed such a position. It cannot be proved that Peter was ever in Rome. The pope is no more Christ's representative on earth than I am. That is the reason I am a Protestant. I believe that each one of us is His representative on earth. In fact, He calls us His "Ambassadors." The Christian Church is a true democracy.

St. Peter writes, I Peter 2:9,—**"Ye are a royal priesthood. Every Christian is a priest. You and I, and every other believer can go to God with our confessions. He will forgive us directly."**

Jesus said, Matthew 23:8, 9, **"One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven."**

Herein is the worth of the individual—before God we are all and each of us free and equal. Our democracy was born from this ideal. Our free school system is the result of the Bible ideals of the freedom and worth of the individual. Luther once said, **"A Christian man is a free man, lord of all and subject to none. A Christian man is a servant of all and subject to everyone."**

Freedom of conscience is a God-given right which every Protestant must preserve at all costs. It protects not only individuals, but also minorities. It entirely denounces all kinds of persecution.

Protestantism is the true Christianity that does not endeavor so much to mobilize as it does to "nobilize." It has always been a character-building Church. It has urged its believers to read the Bible for themselves, not only to study catechisms and prayer books, as important as they are.

These, then, are my four reasons why I am a Protestant.

1. The Bible is my sole authority.

2. The Protestant Church is the original Apostolic Church.

3. I believe in justification by faith.

4. Protestantism teaches the priesthood of all believers.

We exclaim, "What a glorious faith! The faith of great Protestants like St. Peter, St. Paul, St. Stephen, Luther, Zwingli, Knox, Wesley, and thousands more like them." The Protestant Church was the Church of the Puritans, the Pietists, the Palatinates of Germany, and the Salzburger Bohemians.

We have inherited not only the blessings for which our forefathers died, but also the responsible positions which they have handed down to us. We must keep the Bible open to the wide world. We must protest against sin, both inside and outside of the Church. We must pronounce the judgments of God. We must evangelize by preaching the resurrection of Christ who alone can make men new creatures by His Holy Spirit. We must live positively, wholly and somely constrained by His love.

"Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life."

CHURCHES TO COOPERATE PARISH EDUCATION EMPHASIS

Long-range program of cooperation in parish education has been launched by the eight church bodies participating in the National Lutheran Council.

The joint effort was assured when the United Lutheran Church in America at its 20th biennial convention gave unanimous approval to the proposal, originated by its own Board of Parish Education.

The seven other bodies had endorsed the plan at their annual conventions earlier this year, the ULCA's action set in motion what was described as one of the most significant and far-reaching cooperative ventures ever undertaken by American Lutherans.

While the eight groups are associated in the NLC, they will carry on the parish education program as an independent project, just as these church bodies currently cooperate outside the Council in their programs of evangelism.

Involved, in addition to the ULCA, are the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church, Lutheran Free Church, American Evangelical Lutheran Church and the Suomi Synod. Together they represent some five million members in more than 100 congregations, or two-thirds of the Lutherans in America.

In the parish education program, ULCA delegates were expected to be projected "over an extended period of years, perhaps a decade or decades."

At the call for the formation, it was said, of a joint board and a joint staff "which will progressively take over the functions of the present Boards of Parish Education of the various Churches cooperating in the venture."

The immediate aim will be to prepare a joint statement of basic principles and then to develop an educational program which will help to realize these objectives. The project is expected to result in new literature for the home, the Sunday school, vacation church school, weekday church school, and catechetical classes, as well as new methods of leadership and leadership development.

Within the next decade, it is hoped, it will be possible for church school students in all the participating denominations to receive their Christian education from the same text books. The first printed materials will probably appear early in 1963, it was said.

The cooperative project had its beginning when the ULCA's Board of Parish Education started to develop the program as part of its regular responsibilities. However, similar boards of our Lutheran church bodies heard of the plans and asked for further details. Their interest led the ULCA to propose the cooperative effort on a scale broader than has ever before been attempted in this field.

The joint program will be under the supervision of a full-time director, assisted part-time by staff mem-

(Continued on page 15)



THE WEEK AT DANA

your midcontinent college

UELCA ALUMNUS, A CALIFORNIA POLITICAL LEADER, IS GUEST SPEAKER AT HOMECOMING BANQUET

A member of Our Saviour's Lutheran Church (UELCA) in Oakland, Calif., and one of the distinguished alumni of Dana College, Dr. L. H. "Abe" Lincoln, Speaker of the California State Assembly, addressed 450 homecomers and students from twenty states at the Homecoming banquet held Saturday night, October 20. His theme was "The Christian Layman and His Community."

In his address, the Californian, whose political importance is second only to that of the Governor, said that the Christian layman should be a leader in crystallizing thinking on important matters in his community. Lincoln is the leader of a group of Sacramento legislators who have been dubbed the "Good Government Group" by the California press. In his address at Dana College, where every race of mankind has been represented in the student body, he said, "Segregation is not a political problem, but a spiritual problem. The Christian must be an example to all. The issue will not be settled in the halls of government until it is settled in the hearts of men."

Lincoln, who was a member of Dana's undefeated 1932 football team and of the Dana College Choir, is also a member of the Board of Regents of the University of California and was a delegate to the President's White House Conference on Education. This fall he was awarded an honorary Doctor of Laws degree by Lincoln University of San Francisco, Calif., for his leadership in important legislation in educational and welfare activities in his state.

In his address at Dana College, he told fellow homecomers that the next five years will be golden years for their alma mater. Predicting an enrollment of 600 students within five years, he substantiated the statement by pointing to the facts of the greatly increased annual college budget voted at last summer's Cedar Falls convention of the United Evangelical Lutheran Church; the merger of three Lutheran bodies, with Dana as the only college of the merged church in a populous Central District; increasing college enrollments throughout the nation; and the government's desire to aid education through loans for construction of living accommodations at colleges.

Accompanying the Speaker of the California Assembly were his wife, the former Helen Pedersen of Dannebrog, Nebr., also a former student at Dana, and their oldest son, Jerry, who is entering the Marine Corps in November for a six-month tour of duty before beginning a pre-law college course.

NEXT WEEK: More Homecoming impressions.

THE LUTHER LEAGUE

John W. Nielsen, Editor

A Missionary Speaks Candidly

By Muriel Neve

Furlough was a failure!—Because we didn't see YOU! We spoke at almost every church in our Synod without speaking to more than a baker's dozen of you Luther Leaguers. So here we are—back in Japan a year—and it is my task to face you in the written word with the Call of Christ.

How shall I present that Call to serve Him away from America? In particular, what shall I say about the Call to Japan? As we watch new missionaries come and go (we consider ourselves "old hands" now, having started on our second term), we have decided that the problem is not only one of helping Christ reach workers for Japan. A real difficulty appears when we try to present a true picture of what those who accept His Call will find on arriving at their God-chosen home.

Some of us left America with vivid memories of David Livingstone and Adoniram Judson and having nothing but surprises in store for us as we find out how unlike "missionary life" real missionary life is. Others of us had heard from enthusiastic missionaries before us that "it is just like being in the States"—since, relatively speaking, it is—relative to the time of Judson and Livingstone, that is! But to say flatly that it is just like being in America is also a masterpiece of overstatement. We do enjoy most of the electrical equipment you have in your homes—until it undergoes a repair job by some "technician" who has never before laid eyes on even a reasonable facsimile of your machine. Sometimes it will need only a new part that can be obtained from home in six or eight weeks—other times the repairman does the best he can and we suffer along with our faulty equipment..

We have very comfortable and roomy homes to be thankful for. As we step off the muddy road into our yard it is "like being in America." And yet we have two less tangible reminders that we are not there—inadequate medical service is a difficult adjustment for parents to make and the many problems involved in the planning of our children's education present to many of us an almost insurmountable obstacle. Even shopping in Japan can be an unhappy experience. There has been steady improvement in quality and variety since the war and many items (particularly in the luxury group) can just as well or better be purchased here. On the other hand, I have made so many bad buys that I am prompted to say that the only thing really made to stick in this country is the key on the oatmeal can! You may

feel that I am making mountains out of mole-hills—yet our days are filled with little things which sometimes be pretty frustrating if we are not prepared to make these adjustments along with the many others we expect to make as we start such a new and different life.

Enough of that—beyond saying what may now be obvious—that the true picture of our "life in Japan" is somewhere "in-between." What then of our work? Surely that is the major item, and if we were busy about it, we should not be bothered about our physical concerns. But even here we find surprises and disappointments. My own pre-missionary memories include a picture of Japanese students studying as if their lives depended on it. But when I taught English in a missionary school, I found that so little regular study was demanded of them by their other teachers that I could not begin to buck the lethargy that they would snap out of long enough to cram for final exams.

Other pre-Japan ideas obtained from Church School lessons and visiting missionaries had every Christian a "perfect" and permanent Christian—no back-slides! Here Japan is like America—but what a shock to find it so! And then there is the picture that is even now being presented to our churches at home by some of the visiting evangelists to Japan—the exciting portrayal of the crowds pouring into our churches. Actually they come in one at a time and a little more slowly than you can even imagine.

And now a special note to the young ladies. Those of you who answer His Call and come single must be very well prepared in mind and heart to meet the challenge. You will have all the personal adjustments to make that are a natural part of being single **plus** a good many items that have loomed large in the lives of those who have come before you. The single lady often finds herself the only foreigner in a city or village; she will meet the antipathy of male missionaries; she will sometimes be asked to live with others who are just as eccentric as she is—and she will complain that we married women could choose our companions and wonder why should she be forced to live with someone the missionary has chosen for her!

And if the single girl has problems, so does the married woman. While her children are young she does not have the opportunity for easy and casual friendship with other women. And there cannot be the gossip and take in swapping recipes and methods of bringing up children that form the major part of women's talk in America. We have no common ground for easy change of ideas. The man quickly finds that he

in common with his fellow pastors—for they work together with its problems and satisfactions—and they often become fast friends. And even committee meetings and conferences that the missionary sometimes finds physically tiring are refreshing to him as he meets for fellowship and with other missionaries.

And for all of us, may I add, that it is difficult to stay away from family and friends. Particularly that is true in times of special rejoicing or deep sorrow.

I have not intended to paint a picture that would give a halo to proclaim our martyrdom. And yet, if I must err in portraying the life of a missionary, it would seem that one must paint it too black—and let the newcomer to the field wonder what was the matter with the disgruntled Servant of Christ who came before him.

LEAGUERS ARE ASKING

Do you think that religion can be discussed as well as naturally as intimately?

Because both the general and the intimate methods are important in the proclamation of the Gospel, I want to be sure that I give each its due credit.

Nothing will ever take the place of preaching (the basic presentation of the Good News of Jesus Christ).

Through this general method that people usually hear of Christ and learn more about Him. Jesus spent long hours talking to the crowds. Peter preached a sermon on Pentecost with tremendous results. Paul writes to the Corinthians that it was through preaching that God determined to save them.

And yet after this has been said—after God has made His appeal to an individual through preaching (the general discussion)—there is nothing like an intimate conversation to bring the individual to grips with his real problem and his need for a Saviour. Jesus talked to Nicodemus alone at night; He spoke to the Samaritan woman alone at the well; and in a very real sense He died alone to the dying robber on the cross. You know that there is no way like the intimate discussion to bring us face to face with our real problem and enough that to Jesus in Whom we met God.

You see, then, the method depends upon the purpose. Both must be used if Christ is to be proclaimed throughout the world and is to become a living reality in the lives of men.

How long should a sophomore stay out after attending a show on a school night? On weekends?

The answer is really up to you and your parents. I can only offer some suggestions.

Movies are usually over with by nine o'clock. Another half-hour at the ice cream shop should be enough (and this stop isn't necessary after every show). Another fifteen minutes or half-hour must be allowed for getting home. This time will naturally vary depending upon how far you live from the theater and whether you are walking or riding. A fellow will need a few extra minutes to get home if he has had a date. From this, I think you can figure out at what time I think you should be in.

As to school nights and weekends, I can't see any terrible difference. On some days you go to school, on other days you work, on still other days you go to Bible class and church. You need to be fresh and alert for all of them. I think the difference in "coming-in time" depends rather upon what you've been doing. Some events and occasions demand more time, but if it's a movie, you can be in at the same time whether it is on a weekend or school night.

Catch the point? It depends more upon what you're doing and what arrangement you have with your parents than a hard and fast rule of ten o'clock on school nights and midnight on weekends which is perfectly crazy!

Hotel or Home

By Howard Clark

This business of making a house a home isn't all up to you. Home is a cooperative affair. But granting that your father makes the best living he can, that your mom tries to cook wholesome meals and your sisters and brothers act like human beings most of the time, then it's up to you to do your part.

But if you are the unfortunate one with a basically unhappy home condition, then you can make it a lot better by doing your share, plus a little more than your share. And the Lord will help you. The Great God Who gave you the power of choice, once you have chosen to do right, will help you do it. The Apostle Paul, and a great many others, have learned "in whatsoever state I am, therewith to be content" (Phil. 4:11).

(From the forthcoming book, **For Fellows Only**, to be printed by Zondervan.)

BY THE FIRESIDE

BEHOLD, MY TASK

By Marjorie Lou Stump

The most important ask I have
Is not to pause and write a book;
Nor is it yet to paint a scene,
That all men far may come to look.

And, lo, I shall not lift my voice
In noble speech to move the throngs;
Nor may I sing sweet melodies,
And touch lost hearts with holy songs.

Dear Lord, my task each day is small,
And yet the world depends on me;
To simply live a mother's life,
An teach my sons to trust in Thee.

—Home Life

THE WORD OF GOD

To me the memorizing of Scripture
has been an unfailing help in doubt,
anxiety, sorrow and all the countless
vicissitudes and problems of life.

I believe in it enough to have devoted
many, many hours of stowing
away passages where I can neither
leave them behind me or be unable
to get to them.

The Word of God is the Christian's
best weapon, and must be with him
always.

Facing death alone on a floating
piece of ice on a frozen ocean, the
comradeship it afforded me supplied
all I needed. It stood by me like the
truest of true friends that it is.

With my whole soul I commend to
others the giving of some little time
each day to secure the immense returns
it offers and insures.

TOO LATE

The tasks of home seemed humble,
The wide world's need so great,
My heart desired some larger sphere:
The lowly work could wait.
How could I know
'Twould pain me so
Now that it is too late?

Too hurried to be happy,
Too busy to be kind,
Too tired to be tender—
What if, at last, we find
The good we sought
Too dearly bought—
Oh, fools and blind.

G. A. O. in Christian Observer

ON THE MANTLE

In the living room of our summer
cottage in the mountains of Pennsylvania,
where we spend seven to eight
months of the year, is a large fireplace,
and above the fireplace a mantel-piece.
And on the mantle stands a clock
that the editor gave to his mother
many years ago. When she was
called home he redeemed the clock,
and it has stood where it is for a long
time. It is not as new or as shiny
as it once was, but it continues to
fulfill its purpose—to tell the time
of the day and night.

It is astonishing how many times
we look at that clock every twenty-
four hours. It has measured our lives
and has, in a sense, been a dictator to
us, telling us when to go to bed, when
to get up, when to eat, when to go to
the post-office, when to take medicine,
and when to go to the railroad station.

That is all that the clock does, but
that is what it is there for. It goes
ticking on and on, measuring the
passing of time. But it has never
struck the same hour twice, nor the
same second twice. It stands as a reminder
that life will soon be past and
that only what is done for Christ will
last. It points its hands to the fact
that the Apostle Paul revealed: "We
must all appear before the judgment
seat of Christ; that everyone may receive
the things done in his body,
whether it be good or bad" (2 Cor.
5:10).—The Pilgrim.

THE MIRACLE

By Lorie C. Gooding

Five loaves they had, and two small
fish,
And when He took and blessed the
bread
They watched, breath-held and wonder-
der-taut,
While from these were five thousand
fed.
They never thought His providence,
Where Galilee rolled at their feet,
Increased the fish from year to year,
And multiplied the grains of wheat.
Like them, with dulled and blinded
hearts,
These daily miracles we miss.
His gracious providence remains
As much a miracle as this.

—Gospel Herald

RENEWAL

In the desolate and the waste place
Thou shalt make the waters flow
Far from human habitation
Thou shalt make the fig trees grow
In the windswept corners of my heart
Thou shalt cause a well to spring
On a bare and broken strippling
Thou shalt cause a bird to sing.

—Gertrude Lewis McCauley

ORPHANED!

It is said of Mr. Haynes, the colored
preacher, that, some time after the
publication of his sermon on the text
"Ye shall not surely die," two reckless
young men having agreed together to
try his wit, one of them said, "Father
Haynes, have you heard the good
news?" "No," said Mr. Haynes: "what
is it?" "It is great news indeed," said
the other; "and if true, your business
is done." "What is it?" again inquired
Mr. Haynes. "Why," said the first, "the
devil is dead." In a moment the other
gentleman replied, lifting up both
hands, and placing them on the heads
of the young men, and in a tone of
solemn concern, "Oh, poor fatherless
children! what will become of you?"

—Dictionary of Anecdotes

He: I wonder what a bride thinks
of when she's strolling up the aisle
to the altar, to the wedding hymn?

She: You said it—Boy aisle—altar—
—him.

Don't you and your wife ever have
a difference of opinion?
Sure, but I don't tell her.

A lady arriving at a church once
found two men at the door selling
tickets.

"Oh," she said, "you're selling tickets.
Why, I thought you were going
to take up a collection, so I didn't
bring any money along."

Browne: "Did my wife speak at the
meeting yesterday?"

Smythe: "I don't know your wife,
but, there was a tall, thin woman who
rose and said she could not find words
to express her feelings."

Browne: "That wasn't my wife."

MARTHA

The fifth in a Series of articles by the Synod's
W.M.S.

By Eileen Jorgensen

Two women walking toward the church were talking animatedly. Stylishly dressed and attractive, the only suggestion that they were approaching middle age was the thickening of the middle that besets the well fed middle-aged woman.

"Did you eat any lunch today?" asked the taller of the two.

"No, I surely didn't. I hardly ever do on the days we have a meeting of the Mission Society. And, besides, I am the hostess today and you know what a spread I have put on!"

"Oh, dear, I'd forgotten! Well, I just won't eat any more. Carl and the kids won't like that. They say they always tell when I've been to Mission Society, because I never feel like cooking dinner that night. Martha is a good cook all right. I wonder what she'll have to eat."

"Well, I could enjoy some of her excellent chicken with hot rolls. Or maybe she will have that wonderful torte! Lots of calories in that but I just can't resist Martha's cooking."

Whatever it is, we're in for a good feed today. Say, because of that rule we made one time that the hostess was to serve only one item along with the coffee.

Entering the meeting room of the church, the two women walked quickly toward the kitchen. Martha would be there all right. They saw the beautifully set table through the kitchen door. Lace tablecloth, flowers from the garden and Martha's own lovely old silver service gave an air of gracious hospitality. Martha loved pretensions and loved her home. That she was a good cook everyone in town agreed. Her cakes brought to church fellowship suppers were always the highlight. Her breads the lightest, her casseroles the most unusual. But Martha created no jealousy in the hearts of her neighbors. She was quick to open her home and her heart to all who would enter. And her pet recipes were given away with cheerful abandon.

Right now Martha was talking with Mrs. Noah, the

pastor's wife. Probably just greeting her before hurrying into the kitchen where she would be busy all through the meeting making the sandwiches or whipping the cream or making the coffee. But when the meeting was called to order Martha slipped into the chair next to the pastor's wife and turned an attentive face toward the president. The two newcomers exchanged a significant glance. Guess Martha wasn't the hostess after all!

But when the meeting was finally over Martha walked swiftly to the kitchen. With a few deft movements she placed the cream and sugar on the table and carried out a giant tray of attractive cookies. Then she brought out a steaming coffee pot and indicated to Priscilla that all was ready.

If Martha could read the surprised expressions on the faces of the ladies who approached the tea table her own smiling face gave no indication.

"Cream? Sugar? Yes, they're called Jewish cookies!"

And they were good cookies. Crisp, flavorful, they were the right accompaniment for Martha's excellent coffee.

Later, talking to Hannah, Martha said, "It was so much fun being hostess this time. You know how we usually knock ourselves out trying to put on a big spread for these meetings. You'd think we were just competing with one another. But I've learned a few things. I've just decided that it's foolish to be 'cumbered about' with serving such an elaborate feed. I enjoyed the meeting today."

Walking home along the tree-shaded street two women talked in serious tones.

"I will admit I was disappointed when she served only coffee and cookies. But I also have to admit I feel better and besides now I can cook a real meal for the family tonight."

"But wasn't she brave to do it? Lots of times I've wanted to do something to simplify our serving but I just didn't dare. Good for Martha! Everyone knows she could afford to serve more so no one need be fearful of being hostess."

1956-57 Budget

Percentages (approximate)

| | | | | | | |
|-----------|----------|-----------|----------|----------|---------|----------|
| 339317.00 | 19404.00 | 143033.00 | 32103.00 | 70662.00 | 7800.00 | 66813.00 |
| 100 Pct. | .06 | .42 | .10 | .21 | .02 | .19 |

ACKNOWLEDGMENTS

| | Total Received | Children's Homes | School Fund | General Fund | Home Mission | Indian Mission | Pension Fund |
|--|-----------------|------------------|-----------------|-----------------|-----------------|----------------|----------------|
| Previously acknowledged (October 13, 1956) | 52233.14 | 3198.37 | 16591.17 | 10610.87 | 11612.93 | 1738.38 | 8481.00 |
| Norma, N. Dak., Zion Ladies Aid, from the Sparre Family in memory of Carl Sparre | 5.00 | | | 5.00 | | | |
| Viborg, S. Dak., Spring Valley Luth. Ladies Aid | 70.00 | | | 20.00 | 30.00 | | 20.00 |
| Aurora, Ore., Rec'd of Mr. and Mrs. J. M. Rasmussen, in memory of Pastor A. P. Andersen and Mrs. Chris Bertlesen, Eugene, Ore. | 10.00 | | | | | | |
| Council Bluffs, Ia., Our Savior's Luth. Church | 1000.00 | 60.00 | 420.00 | 100.00 | 210.00 | 20.00 | 190.00 |
| Waupaca, Wis., Trinity Luth. S. S. in memory of Theodore Anderson | 5.00 | | 5.00 | | | | |
| Kansas City, Kan., Westwood Luth. Church | 146.50 | 8.00 | 61.00 | 18.50 | 30.00 | 2.00 | 2.00 |
| Denver, Colo., Christ the King Ev. Luth. Church | 85.00 | 5.00 | 35.00 | 11.00 | 17.00 | 1.00 | 1.00 |
| Blair, Nebr., Women's Missionary Society of the U.E.L.C. | 85.00 | | | 85.00 | | | |
| Blair, Nebr., thru Mrs. C. C. Madsen, Treas., W.M.S., From the Junior Mission Society, Royal, Iowa | 10.37 | | | | | 10.37 | |
| Pasadena, Calif., Rec'd of Marie Hendrickson, in memory of Mrs. Fred Christensen, Jacksonville, Ia. | 5.00 | | | | | 5.00 | |
| Humboldt, Ia., Trinity Luth. Church | 100.00 | 6.00 | 42.00 | 10.00 | 21.00 | 2.00 | 19.00 |
| Westby, Mont., Emmaus Luth. Church | 100.00 | 6.00 | 42.00 | 10.00 | 21.00 | 2.00 | 19.00 |
| Dannebrog, Nebr., Rec'd of Rev. and Mrs. Viggo J. Petersen, in memory of Mrs. Anna Lamb | 5.00 | | | | 5.00 | | |
| Ferndale, Calif., Our Saviour's Luth. Church from Mr. and Mrs. William Kempf, in memory of John J. Hansen, a charter member | 10.00 | | | | | | 10.00 |
| Denver, Colo., First Bethany Ev. Luth. Church | 500.00 | 30.00 | 210.00 | 50.00 | 105.00 | 10.00 | 95.00 |
| Westby, Mont., from the Daneville Ladies Aid for God's Grace and help thru 50 years | 50.00 | | | | 50.00 | | |
| Inglewood, Calif., Olivet Lutheran Church | 540.00 | 32.00 | 226.00 | 57.00 | 113.00 | 10.00 | 102.00 |
| Inglewood, Calif., Olivet Luth. Church, from various members of Olivet Luth. Church in memory of Mrs. Camilla Andersen | 10.00 | | | | | | 10.00 |
| Ovens, Ia., from the Dorcas Ladies Aid, for Dana College school fund | 25.00 | | 25.00 | | | | |
| TOTAL | 54995.01 | 3345.37 | 17657.17 | 10977.37 | 12214.98 | 1800.75 | 8991.00 |

1956 Budget

Percentages (approximate)

| | | | | | |
|-----------|----------|----------|----------|----------|----------|
| 111144.00 | 43399.00 | 16000.00 | 25000.00 | 10000.00 | 16745.00 |
| 100 Pct. | .39 | .14 | .23 | .09 | .15 |

SPECIAL MISSIONS

| | Total Received | Foreign Missions (Where Needed) | 1956 Luth. Action | South Amer. Mission | Japan Mission | Santal Mission | Sudan Mission | Jewish Mission | Chh Mission |
|--|-----------------|---------------------------------|-------------------|---------------------|-----------------|----------------|-----------------|----------------|--------------|
| Previously acknowledged (October 13, 1956) | 61546.26 | 2733.09 | 19412.17 | 10775.39 | 10768.06 | 7001.45 | 10539.72 | 286.38 | 30.00 |
| Viborg, S. Dak., Spring Valley Luth. Ladies Aid | 10.00 | | 10.00 | | | | | | |
| In memory of Mrs. Frits Andersen | 5.00 | | 5.00 | | | | | | |
| Westby, Mont., Emmaus S. S. for the support of Olga | 40.00 | | | | | | 40.00 | | |
| Minden, Nebr., Bethany Luth. Church | 80.00 | | 80.00 | | | | | | |
| Blair, Nebr., Thru Mrs. C. C. Madsen, Treas., W.M.S. | | | | | | | | | |
| St. Ansgar's Miss Circle, Ellendale, Minn., Life Memberships to Mrs. Charles Calverley, Mrs. Alfred Jensen, and Mrs. Amund Andersen, Blooming Prairie | 20.25 | | | 20.25 | | | | | |
| St. Matthews Luth. Ladies Aid, Evan, Minn., Life Membership for: Mrs. Emma Johnson, Evan, Minn.; Mrs. Wm. Mikaelson, Evan, Minn.; Mrs. Ida Christensen, Sleepy Eye, Minn.; Mrs. Ed. Christensen, Sleepy Eye, Minn.; Mrs. Stella Jacobsen, Sleepy Eye, Minn.; Mrs. Thola Schultz, Morgan, Minn., For So. American Mission | 40.50 | | | 40.50 | | | | | |
| From Luck Luth. Church, Luck, Wis., Life Membership for Mrs. Carl Christiansen, Osceola, Wis. | 6.75 | | | 6.75 | | | | | |
| From Women's Mission Guild, Detroit, Mich., Life Membership for Mrs. Dupure, Detroit | 6.75 | | | 6.75 | | | | | |
| From Golgotha W.M.S., Chicago, Ill., for Evangelist Tada-shi Hari | 25.00 | | | | 25.00 | | | | |
| From Golgotha W.M.S., Chicago, Ill., for Evangelist Barka Murmu | 14.00 | | | | | 14.00 | | | |
| From Nazareth Luth. Ladies Aid, Coulter, Ia., in memory of Tom Johansen | 5.00 | | | | | 5.00 | | | |
| Nazareth Luth. Ladies Aid, Coulter, Ia., in memory of Axel Tobiesen | 5.00 | | | | | | 5.00 | | |
| From United Workers, Shelby, Ia., in memory of Mrs. Lizzie Blumer | 5.00 | | | | 5.00 | | | | |
| From the Junior Mission Society, Hamlin, Ia. | 1.40 | | | 1.40 | | | | | |
| From the Junior Mission Society, Royal, Ia. | 5.00 | | | | | | 5.00 | | |
| Harlan, Iowa, Immanuel Luth. Church | 139.50 | | 139.50 | | | | | | |
| Denver, Colo., St. Mark's Luth. Church of Hoffman Heights. For the support of Native Evangelist of Sudan Mission and for support of Native Evangelist for Santal Mission | 300.00 | | | | | 150.00 | 150.00 | | |
| Coon Rapids, Ia., Rec'd of Mr. and Mrs. Ivan D. Petersen | 15.00 | | | 15.00 | | | | | |
| Edmonton, Canada, Ponoka Danske Lutherske Kirke, A gift by Mr. John Christensen | 30.00 | | | | | | | 30.00 | |
| Elk Horn, Ia., The Lord's Treasury, Salem Old People's Home, given by Rev. Henry N. Hansen | 8.80 | | | | | 8.80 | | | |
| Yankton, S. Dak., Rec'd of Iva Tanderup | 5.00 | | | | | | | | |
| Greenville, Mich., St. Paul's Luth. Church | 75.00 | 50.00 | 25.00 | 5.00 | | | | | |
| Ferndale, Calif., Our Saviour's Luth. Church. From a friend | 25.00 | | | | 25.00 | | | | |
| Denver, Colo., First Bethany Ev. Luth. Church | 258.75 | | 258.75 | | | | | | |
| TOTAL | 62672.96 | 2783.09 | 19930.42 | 10871.04 | 10823.06 | 7179.25 | 10769.72 | 286.38 | 30.00 |

PLEASE NOTE: In the acknowledgments under October 15 issue, the \$15.00 contributions to Home Mission from Elk Horn, Iowa, should have read "from Rev. and Mrs. Henry N. Hansen." The same is true of the \$10.00 remittance to the Santal Mission for the Parkland Project of the same issue. Our apologies for this error.

Blair, Nebr., October 20, 1956.

P. V. Hansen, Treasurer

NLC CHURCHES TO COOPERATE

(Continued from page 9)

of the respective parish education boards. A budget of \$44,900 has been set for the first year of activity.

program is being planned in four steps: 1) the

study and development of general and age-group objectives; 2) study and development of a curriculum designed to fulfill the objectives; 3) the production of materials of instruction and promotion; 4) the preparation of the field for the introduction and use of the curriculum design, and a continuing field and leadership program for its effective use.

BOOK REVIEWS

Themes for Series Preaching

William Gouloozee, Baker Book House, 156 pages,

and then the pastor likes to preach a series of themes, and he looks about for themes and suggestions. This book before us gives 1500 themes in many different series. The author has given a text for each theme. There may be only three themes, or there may be ten in the series. I would say that the themes are suggestive, and that they can help the pastor a great deal.—J.M.J.

Commentary on Zechariah

C. Leupold, Wartburg Press, 280 pages, \$4.00.

A theologian from the Lutheran Seminary of Capistrano University has produced a very fine commentary on the prophet of Zechariah. Any one interested in the Old Testament will be happy to get this book. It is stimulating and sound.—J.M.J.

Apostolic Fathers

Edited and Edited by F. B. Lightfoot, Baker Book House, 288 pages, \$3.95.

When we hear pastors talk about the church fathers,

but they do not have any of the works of these fathers. This book gives the Epistles of Clement of Rome, of S. Ignatius, of S. Polycarp, of Barnabas, of Hermas, of Papias, and the Didache, and the Epistle to Diognetus. It is refreshing some evening to sit down and read two or three of these epistles.—J.M.J.

Spiritual Power for Your Congregation

By Carl Walter Berner, Concordia Publ. House, 101 pages, paper bound 75 cents.

The author of this book discusses the problems of the work in a local church in 16 stimulating chapters. It is a book pastors and church workers will value.

—J.M.J.

This is God's Day

By Reuben K. Youngdahl, Augustana Press, 366 pages, \$2.75.

This is another daily devotional book by the well-known Minneapolis pastor. Each page has a devotional article starting the first day of the year. The devotions are filled with illustrations and many experiences from the life and work of Dr. Youngdahl.—J.M.J.

AND NOTES

(Continued from page 2)

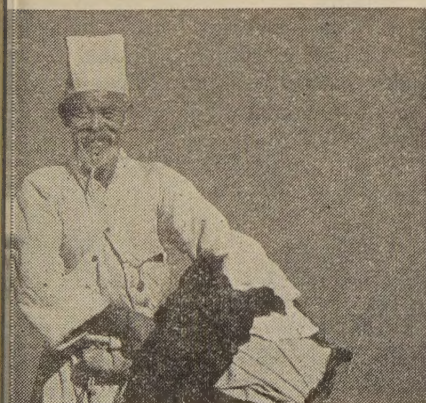
crowded Sunday School facilities. Growth in membership, with approximately 30 from Pella, Del Rey, and with an increase of 78 in the

Ebenezer Congregation, now finds the church filled to capacity each Sunday morning, thus necessitating the consideration of holding two identical worship services.

A protest to the Northern California

Regional Home Mission Board by another synod prevented the relocation of Pella, Del Rey, (served jointly with the Ebenezer Parish), to the growing city of Sanger. Following this ruling, Pella issued an invitation to Ebenezer to discuss merger. A fine spirit of cooperation and mutual understanding was shown throughout the many negotiation meetings which culminated in the merger of the two congregations. Distance to Reedley was a factor which influenced some Pella members to affiliate with churches closer to their homes.

We are thankful for the faith shown by this congregation in taking the first step toward building a new house of worship.



"Let none hear you idly saying,

There is nothing I can do..."

Clothe him in His name

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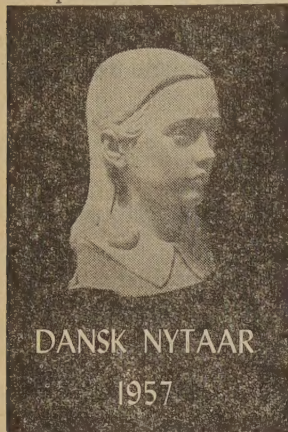
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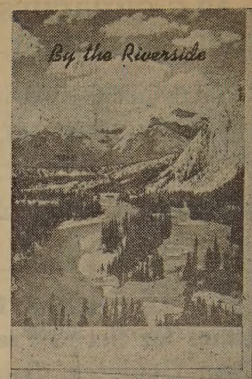


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